
THE
CHRISTIAN SOLDIER:

OR, THE
DUTIES OF A RELIGIOUS LIFE

Recommended to the ARMY,
From the Example of CORNELIUS:

IN A

S E R M O N.

By THOMAS BROUGHTON, M.A.
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The SOCIETY for Promoting Christian Knowledge.

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This DEDICATION was prefixed to the
Second Edition, in the Year 1748.

TO THE

RIGHT HONOURABLE

THE

Lord Viscount OSSULSTONE.

MY LORD,

THE ensuing Discourse humbly
claims that Protection, which
in so obliging a Manner, You was
pleased to promise it; and waits upon
You with grateful Acknowledgements,
for the Favour of your Acceptance.
It addresses your Lordship, as well out
of Respect to your Rank in the Army,
as in Honour to your Person, esteemed
highly,



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highly, and most cordially valued by the Author; who has ever retained the Regard and Affection of a Tutor, though his Relation to your Lordship in that important and endearing Service has long since ceased.

This Sermon, my Lord, was preached a few Years ago* to a *Military Audience* in the *Tower*; and published at the Request of the *Honourable Gentlemen*, who commanded the Garrison at that Time. The very kind and courteous Reception it then met with at their Hands, encourages me to venture it once more Abroad, under your Lordship's Shelter and Patronage, as the likeliest Means to have the Countenance of the *superior Officers* continued towards it, (a Favour, worthy Sirs, asked of You in Lord *Ossulstone's* Name) as also to procure that Regard for it from the *Soldiery*, which the Subject demands, and what an ardent

Zeal

* In the Year 1737, when the Author was Curate of the *Tower of London*.

Zeal for their present and future Welfare may modestly expect.

The *Hero*, here exhibited to View, and proposed for Imitation, is a *Convert to Christianity*; as such, under whose *Standard* can he appear to greater Advantage, than that of *British Officers*, who bear the high and honourable Title of *Christians*?

It stirred up the Indignation of a *good Soldier** and a *fine Writer*, to observe that “ when we say a Thing “ was done like an *old Roman*, we “ have a generous and sublime Idea, “ that warms and kindles in us, together with a certain Self-disdain, “ a Desire of Imitation; when, on “ the other Side, to say, it was like a “ *primitive Christian*, chills Ambition, “ and seldom rises to more than the “ cold Approbation of a Duty that “ perhaps a Man wishes he were not “ obliged to. But (as he nobly adds).

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“ why,

* *Sir Richard Steele.*

“ why is it that the *Heathen* struts,
“ and the *Christian* sneaks, in our
“ Imagination? If it be, as *Machiavel*
“ says, that Religion throws our
“ Minds below noble and hazardous
“ Pursuits, then its Followers are
“ *Slaves* and *Cowards*; but if it gives
“ a more hardy and aspiring Genius
“ than the World before knew, then
“ he, and all our fine Observers, who
“ have been pleased to give us only
“ *Heathen Portraitures*, to say no
“ worse, have robbed their Pens of
“ Characters the most truly gallant
“ and *heroick* that ever appeared to
“ Mankind.”

But, without stripping *Heathen Morality* of its *Armour* wherein it trusteth, or enviously plucking the Laurels from its Brows, *Christianity* only intreats, that her Virtue may be tried, her Valour proved, her Skill and Resolution shewn, her Intrepidity displayed, and her Fortitude exercized; and she would be quickly seen to bring into

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the Field, a noble Army of Heroes, a thundering Legion, a gallant Company, famous in their Generation, and Men of Renown §, through Faith subduing Kingdoms,

¶ It might prove a distasteful Compliment to some illustrious Characters, who are living Instances of the mighty Power and Excellence of Religion, to have their Names mentioned on this Occasion. But it can give no Offence to point to Colonel Gardner in this Address, who, being dead, yet speaketh in the Ears of every attentive Person, that no Principles are so likely to make a Great and Good Man (such as he himself was) as those of Christianity. The Publick has been lately obliged with the Life of this honourable Person by a masterly Hand *: To which, as to a fine Piece of rational, amusing, and instructive History, I would beg Leave to refer the Gentlemen of the Army: and as they would esteem it an Happiness to resemble this distinguished Warrior in his Death, who fell gallantly in the Field of Battle, with Wounds of Glory in his Breast; so may it be their Ambition to tread in the Steps of his most useful and exemplary Life, and rival him in all those laudable Parts of his Conduct, which have raised a lasting Pillar to his Memory, and ac-

* Dr. Doddridge, to whom I add my hearty thanks for his kind assistance in the preparation of this Address.

† He was slain at the Head of his Regiment, at the Battle of Preston Pans, in the Rebellion 1745.

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DEDICATION.

*doms, waxing valiant in Fight, turning
to Flight the Armies of the Aliens.*

Every noble Accomplishment, every Virtue and Grace, that can adorn the Mind of Man, or spread a Lustre over all his Actions, the greatest Magnanimity of Spirit, the most unbounded Generosity of Soul, the best Loyalty, the most steady Attachment to our Sovereign, and the truest and most Cordial Love of our Country, are all taught in the Schools of *Christian Philosophy*, and may be acquired under the *Banner of the Cross*.

Thither, my Lord, the Author of this Address begs Leave to accompany You, with his most fervent Wishes for your daily Progress in those Paths, which lead to unfading Honour here, and endless Glory hereafter.

quired him a Name that has done him more Honour than the Trophies of a Victory, or all the Splendor and Magnificence of a triumphal Procession.

If your Lordship should think the Discourse to the Soldiery penned with too much Emotion of Heart, and Warmth of Expression; if, as a *spiritual Watchman*, the Preacher has lifted up his *Voice like a Trumpet*, sounded an *Alarm*, and uttered his Words in *Thunder*, he would meekly desire to be understood with Candour, as accommodating himself to the *Military Genius and Character*, which disdains a *cold, lifeless, and unpersuasive Harangue*. He has indeed used great *Plainness* of Speech; and the rather, because no one has a more sincere Regard for the *Profession*, or a higher Esteem for those excellent Persons, who worthily fill the chief and most conspicuous Posts in the Army, than himself.

Among these Lord Ossulstone is always remembered with the liveliest Sentiments of Respect and Good-will. May every Thing, my Lord, that is great, and good and prosperous, distinguish and adorn your Days! And

may those Principles of Honour, Generosity, and Loyalty, which displayed themselves betimes in your Lordship's Breast, abide with you, as you advance through Life; and, attended with every other virtuous and excellent Accomplishment, give a Grace and Dignity to your riper Years! These, my Lord, are the most sincere and most ardent Wishes of,

Your LORDSHIP'S
much obliged and
most obedient Servant,

Tho. Broughton.

ACTS X. 1, 2.

THERE WAS A CERTAIN MAN IN CÆSAREA
CALLED CORNELIUS, A CENTURION OF
THE BAND CALLED THE ITALIAN BAND:
A DEVOUT MAN, AND ONE THAT FEARED
GOD WITH ALL HIS HOUSE, WHICH GAVE
MUCH ALMS TO THE PEOPLE, AND
PRAYED TO GOD ALWAY.

I Rejoice, my Friends and *Fellow Soldiers*
in the *Christian Warfare*, that ye are this
Day assembled here together in the ¹ House
of God; and that this *may be for the better*,
and not for the worse, I beseech you to hear
me patiently.

¹ The Commanding Officer, at the Request of the
Chaplain, with all Readiness, issued out an Order for
the Drums to beat, as a Signal for the whole Garrison
to attend; and, with great Decency and Dignity
marched at the Head of his Men to Church; and, by
his Presence and Authority, gave no small Counte-
nance and Encouragement to the Preacher's Dis-
course.

The sacred Writer gives us, in the Text, the Character of a gallant and religious Captain, who thought his military Profession not inconsistent with the Duties of Religion, but was valiant for the Laws of the Most High God, no less than for the Rights of his Country, and as zealous (I may say, infinitely more so) for the Honour of the KING of Kings, as for that of the Court of Majesty under which he served. From whose pious and excellent Conduct in his Station, I beg Leave to make this Remark ; That a *military Life* is an allowable and honourable State, and no Enemy to a godly Life and sober Conversation. The Lawfulness of this Employment is not, I think, easy to be disproved, after it has escaped the Censure of that impartial Reprover of Vice, *John the Baptist* ; for when the *Soldiers*, among others of different Occupations (who were all *pricked to the Heart* by his awakening Sermons) demanded of him, *What they must do? what Course they should take, to flee from the Wrath to come?* his Answer was, *Do Violence to no Man, neither accuse any falsely, and be content with your Wages*.* This Answer of the Baptist is, I think, a sufficient Argument for the Lawfulness of a military Life : For had it been criminal

criminal or unwarrantable, *John* (who regarded not the Persons of Men) would not have spared them; but instead of exhorting them to do no Violence, to accuse no one falsely, and to be content with their Wages, he would have commanded them to quit their Colours, to lay down their Arms, and disband themselves. Nor would our blessed Saviour have countenanced, much less commended, the humble Centurion mentioned by St. *Luke* in his Gospel, if his Way of Life had been repugnant to true Religion and Virtue. Wherefore those Persons are under a Mistake, who imagine that a *military Life* is of course an unlawful and wicked one; no, notwithstanding too many Persons in the Army (to our Grief be it spoken!) are at present exceedingly vicious and corrupt, yet (to the Praise of our God be it mentioned) there are some pious Centurions amongst them, some devout Soldiers of *Jesus Christ*; and therefore the Persons that occasion this Reflection are to be censured, not the *Profession*; for that is innocent and safe.

But yet, after all the kind and just Things that can be spoken in Behalf of the *military Life*, as a lawful or honourable Service, still it will suffer in the Esteem of many People, through the ill Practices and wick-

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ed Behaviour of some who are engaged in it. The sober Part of Mankind must entertain dreadful Apprehensions of that Way of Life, and be fearful of their Relations and Friends entering into it, if once they are induced, by the wicked Practices of some, to think, that the notorious Vices of *Swearing, Drunkenness, Lewdness*, and many mere abominable Sins, are habitual to the Army; and must needs conclude, that to be a *Soldier*, is to be in the ready Road to Ruin and Destruction. And who can blame the Apprehensions and Fears of reasonable Men and sincere Christians on this Account, or accuse a virtuous Parent of Uncharitableness and Scandal, who, wakeful for the Salvation of his Son, should counsel him in the Words of Jacob concerning *Simeon* and *Levi*, *O my Son, come not thou into their Secret; unto their Assembly, mine Honour, be not thou united*³! I do not mention this by Way of Reproach to the Profession, which (I grant) is innocent and honourable: Neither do I level my Discourse at particular Persons; for, alas! among all Orders and Degrees of Men, some are Delinquents, and commit Things worthy of Blame: *For in many Things we offend ALL*⁴. And though my present

Design

³ Gen. xlix. 5, 6.

⁴ James iii. 2.

Design leads me to address myself to a particular Set of People in a particular Manner, I would not have it by any Means inferred, as if I thought that these Men were *Sinners above all others*⁵. No, we have too great Reason to lament and say, that *we are all gone out of the Way, and together become unprofitable*⁶. Therefore let every Offender, of what Rank or Quality soever, smite sorrowfully upon his own *Breast*, and say, *God be merciful to me a Sinner*. Let every guilty Person meekly own, with penitent *David*⁷, *I have sinned against the Lord, I AM THE MAN.*

Thus much by Way of Preface to the ensuing Discourse, which will, I hope, remove all Sort of Offence, that might otherwise be taken at my Freedom and Boldness, in exposing some Vices (which I lie under an ungrateful Necessity to do) to which the Army is so much addicted.

In order the more effectually to do this, permit me, *my Friends and Fellow Soldiers*,

I. To set before you the Pattern of *Cornelius*.

II. To shew how unlike to this Pattern the Conduct and Behaviour of too many Persons in the Army is. And,

III. To

⁵ Luke xiii. 2. ⁶ Rom. iii. 12. ⁷ 2 Sam. xii. 13.

III. To offer some Motives to engage you All to follow his excellent Example.

To begin with the first Thing proposed: *Cornelius* was a Gentile, a Subject of the *Roman Empire*, Captain of a Company of *Soldiers*, and stationed in *Cæsarea*, the chief Residence of the *Roman Governors* of *Judea*, to keep the *Jews* in Subjection, who were become tributary to the *Romans*. However, though by Birth a Heathen, and by Profession a Soldier, yet he was a *Proselyte*, and worshipped the God of *Israel* only. The sacred Historian speaks much in his Commendation, and says, that *he was a devout Man, one that feared God, which gave much Alms to the People, and prayed to God alway.*

Each of these amiable and divine Qualities deserve our particular Consideration.

1. *Cornelius* was a *devout Man*. And here some may be apt to take up the taunting Question of old, and say, *Can there any good Thing come out of Nazareth?*⁸ Can Devotion lodge in the Breast of a Soldier? Or the bloody Trade of War yield faithful Servants to the God of Peace? Yes; for with *God all Things are possible*, and *Cornelius*

nelius has given us an Example that All This is easy to be done. Nor has any Change of Time, Place, or Customs, rendered Religion more difficult to be practised by our modern *Soldiers*. For does a military Life of itself unfit People for Devotion? Are they *obliged* to be vicious, because they bear *Arms*? Must they forsake *Christ's Banner*, and forget that they are his *Soldiers*, as soon as they list themselves in the King's Service, and muster under his Colours? Surely no: Nor will *they* make this their Practice, who tread in the Steps of our good Centurion. He was a *devout Man*, and as such, we may conclude free from presumptuous Sins, especially those two dreadful ones, too much practised in the Army, *Drunkenness* and *Uncleanness*. He cannot be supposed to have wallowed in Drink, as the Sow in the Mire; nor to have defiled his own or Neighbour's Body with Deeds of Impurity: No unclean or immodest Words polluted his Tongue, that noble Organ of Prayer and Praise; but he decked himself with Sobriety as with an Ornament of Gold, and with Chastity as with a beautiful Garment.

2. *Cornelius feared God*. As he was a Captain, so, in all Probability, he was a Man of Courage, expert in the Art of

War,

War, and had raised himself to this Post in the Army by his heroick Actions ; and yet his *Undauntedness*, and *Skill* in military Matters did not set him above the *Fear of God*, nor his *Courage* as a *Warrior* over-shot his *Meekness* as a *good Man* : which shews that a *brave* Spirit and an *humble* Spirit may dwell in the same Breast. And indeed *true Courage* is founded in *Humility* and the *Fear of God* ; and no Person is least timorous, or more gallant, than the devout humble Man : Agreeable to the Remark of the Wise Man, *The Righteous are bold as a Lion*⁹. *Cornelius feared God*, and therefore had *nothing else to fear*. Though ¹⁰ ten thousands of the People should have set themselves against him round about, and though there had rose up *War* against him, yet his *Trust* in *GOD* would have kept him *undaunted* and *undismayed*: *For who or what can harm the Man that is a Follower of that which is good*¹¹? He had learnt from the sacred Records of the *Jewish Wars*, that *Success* in *Battle* did not so much depend upon the *Number* and *Strength* of *Armies*, as upon the *Assistance* and *Influence* of the *LORD of Hosts*. Upon this, as well as other Accounts, he feared *God*, presuming wisely,

⁹ Prov. xxviii. 1. ¹⁰ Psal. iii. 6. ¹¹ 1 Pet. iii. 13.

that this was the sure and only Way to be victorious in Battle.

3. Cornelius gave much *Alms to the People*. In order to do this, we must suppose that he was frugal in his Expences, not lavish in Furniture and Dress, not a Squanderer of his Money in *Gaming* or excessive *Drinking*: For if these had been his Practices, he would not have had enough for the necessary Support of himself and his Household, much less for the charitable Relief of Persons in Need and Distress. But he was a discreet and prudent *Economist*; he proportioned his Expences to the Value of his Income, always reserving something for the Poor. To bring this about, we may imagine, he kept much at Home, or was private in his Quarters, not wandering abroad, or consorting with loose and extravagant Companions, those pernicious Wasters of Money and Time. He, doubtless, considered that he was accountable for these precious Talents, and therefore did not *spend or consume them upon his Lusts*.

4. Cornelius *prayed to God always*. Prayer is a Duty we all owe to God, and the Morning and Evening Oblation thereof is no less expected from the *Camp*, than from the *Altar*. *No Profession is an Excuse*,

use, or will serve as a reasonable Pretence for Indevotion. The King upon his *Throne*, the Nobleman in his *Palace*, the Priest in the *Temple*, the Tradesman in his *Shop*, the *Day-labourer* in the *Field*, and the *Soldier* in his *Garrison*, must bend their Knees to *God*, supplicate for *Mercy*, petition for *Grace*, and offer up *Praise* and *Thanksgiving* every Day they live. This was the constant Practice of devout *Cornelius*. Nay, it seems, he did not content himself with the ordinary Returns of *Prayer* every Morning and Evening, in private; but he, in the *Fervour* of his *Heart*, prayed to *God* *always*; that is, he prayed often, he was *daily* in the *Temple*, praying to, and praising *God*, at the stated *Hours* of public *Service*; and moreover at all other *Times*, was in a good *Disposition* to *pray*. He was sensible, no doubt, of the *Corruption* of his *Nature*, and of his *Proneness* to commit *Sin*; and therefore he often meekly bowed before the *Throne* of *Heaven*, laid open the *Secrets* of his *Soul* to the *Lord*, confessed his *Weakness*, and implored the *Aids* of *Divine Grace*. He was in one of these blessed *Tempers*, praying unto *God*, when a *shining Messenger* was sent to him with good *Tidings* from *Heaven*, as we read in the *Chapter* from whence

whence my Text is taken. He thought it no Disparagement to his honourable Office, to fall on his Knees before the Foot-stool of Divine Grace, nor any Reflection upon his military Pomp, to acknowledge himself a miserable Sinner. And though it is probable such uncommon Piety was attended with Scoffs and Ridicule from ungodly Men, as *Elisha's* was, when the Children had him in Derision, and insulted him saying, *Go up; thou bald Head; go up, thou bald Head*¹²; yet he patiently persevered in his Duty, and comforted himself with this Consideration, that it was better to go to Heaven with Reproach, than to Hell with Praise. O excellent Pattern of religious Fortitude, and heavenly Devotion! And now smite upon your Breasts, *my Friends*, and answer me ingeniously, Whether you do not think that *Cornelius* was a worthy Man, and highly deserving of your strictest Imitation? Tell me now that your Heads are cool, and your Hearts, as I hope, touched by serious and devout Impressions, Whether you do not approve of the blessed Life of this holy Warrior, and wish that you lived like him? If so, (and do Thou, O God of all Grace, grant that it may be so!)

so !) why do any of you act so contrary a Part, and make your Practice the very Reverse of his ?

II. And this brings me, *2dly*, to shew how unlike to this Pattern the Conduct and Behaviour of too many Persons in the Army is.

Cornelius was a devout Man, and one that feared God. But are there many of you, my Brethren, of this religious Disposition ? Do ye fear and tremble at the Majesty of the great God ? Suffer your Consciences, you that are guilty, to speak the Truth ;—few, very few of you, I doubt, are so well-disposed. For, not to enumerate all the Instances of Piety and Devotion, in which you are grossly and wholly defective, I will mention but a few.

And, first, in Point of Sobriety. Alas ! my Friends, what Strangers, nay, what Enemies are most of you to a sober, temperate Way of Life ! How frequently do you, the meaner Sort especially, through Excess of Liquor, *reel to and fro*, and stagger, and lie in the Streets like dead Men ! How insatiable is your Thirst after Drink, as if the Gratification of that Appetite, in common to us with Brutes, was a joy unspeakable, and full of Comfort ! To this Purpose

Purpose you assemble by Troops in Tippling-houses (which are too often made Harbours for *Drunkards*, and idle Men) where you destroy your Health, and waste your Money and Time (those precious Talents for Eternity) in *Tumults, Revelings and Drunkenness*. In these Houses you often sit till Midnight, and prevent the *Morning Watch*, not with Hymns and Psalms (as *David* did) but with blasphemous Rant and obscene Songs. *My Brethren*, Cornelius did not so.

Again, Your Offences, in Point of *Chastity*, are very scandalous, and too notorious to be denied; insomuch that the bare Sight of you is suspicious and painful to the modest Part of the Daughters of our Land. Like lawless *Shechem*, you seize upon unstable Women, and ¹³ deal with them as with *Harlots*. Or, if these withstand your Importunities, yet what an easy Prey do you become to *lewd Women*, those abandoned Wretches, who spread their *Nets* in every Street, and decoy and ruin all such as have not Grace and Resolution to flee from their Inchantments! Having Eyes full of *Uncleanness*, and Adultery you wander after these pernicious Deceivers, and give yourselves

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loose

loose to Vile Lusts and brutish Affections. That I do not charge you wrongfully in this Respect (which I should be loth to do) is too manifest, from the numerous and melancholy Instances among you of putrified Bodies and rotten Bones.

Pass we on to another Instance of Irreligion amongst you, in which you act quite contrary to the devout *Cornelius*. Of him is this gracious Report, *He feared God*. Examine now your Hearts: Do you fear Him? Do you reverence his holy Name, or Laws? Alas! (it is a sad Truth) you do not! you have not the Fear of God before your Eyes; but you wax bold in Wickedness, and grow hardy and courageous in Vice. With great swelling Words you bid Defiance to the Almighty, and continually blaspheme that holy Name by which you are called. My Friends, *Cornelius* did not so.

Again, *Cornelius* gave much Alms to the People. You will object to my comparing your Conduct with his in this Thing, because the Straitness of your Circumstances, and Narrowness of your Incomes will not suffer you to give away much Money, if any, in Charity. I believe this to be true, and have Reason to suppose, that, after you have provided yourselves

yourselves Food to eat, and have equipped yourselves in that clean and comely Array, which your Officers expect, you will have but but little of your Pay left for charitable Uses. And yet you are blame-worthy even in this Point; because you often squander away your slender Allowance (and when that is gone, pawn your Regimental Accoutrements) to satisfy your Lusts. Hence those severe Punishments so frequent among you, for Neglect of Duty, and making away with your Furniture.

Once more, and I will put an End to these ungrateful Comparisons. *Cornelius prayed to God alway.* But, where, alas! shall we find this Practice amongst you? Prayer seems to have been banished from the Army, and *Cursing* and *Swearing* brought in, in its Room. Most of you, I fear, live without Prayer, and pass away Days, Months, and Years, without bending your Knees to the GOD that made you, the Saviour that redeemed you, or to the *Holy Ghost* who alone can sanctify your Souls, and fit you for Heaven. Let me not seem uncharitable in this Assertion: I speak Truth, when I pass this Censure on the most of you: For if you did accustom yourselves to pray, the Ears

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of good Christians would not be so often stunned with that horrible Din of Blasphemy, nor shocked with those dreadful Oaths, Curses, and ungodly Speeches, which daily and hourly *proceed out of your Mouth*. It is an unpleasant Office, my Friends, an Office I do not delight in, to reprove you in this publick Manner, and *set before you the Things which you have done*; but I appeal to your Consciences for the Truth of what I say, and many of you can bear me witness, that I have not spared private Reproofs, when, in my Hearing, the Name of GOD has been by you blasphemed or taken in vain. Now, as I before observed, this being your too common Practice, it is impossible that you can pray to GOD, for Prayers and Oaths are of as contrary a Nature as Light and Darkness, Heaven and Hell. Can a Man call for Damnation upon his Body and Soul, as most of you (with Grief I relate it) do, and yet be punctual in his Devotions? Oh no! If this were the Case, he would tremble at the Name of the most high GOD, and never mention it but with Reverence and godly Fear. Would it not be a great Piece of Absurdity, to cry out for *Salvation* this Hour, and for *damnation* the next? Therefore I am sure of this, that

they who *swear*, hardly ever *pray*. And O ! that the horrid Practice of profane *Cursing* and *Swearing* was less frequent in the Army ! Is it, my Friends, a military Accomplishment to curse and swear ? Do you imagine that it adds Grace to your Speech, or Manliness to your Looks ? Or do you fancy that it resembles the Roaring of a Lion, and renders your Presence terrible ? Alas ! vain Men ! no wise and good Man looks upon a *Swearer* to be a *Hero*, or accounts him a courageous Person, because he is a profane and wicked one. Do ye remember the History of *Goliath* and *David*¹⁴ ? The former was of a gigantick Stature, proud of his Strength and Armour, and blasphemed the great God of *Israel*. The other was a young Man, humble and devout, naked and unarmed, that did not boast of his Strength, as did the haughty *Philistine*, but trusted in the LORD his GOD ; and yet this unarmed Stripling slew that vain-glorious blaspheming Giant, and smote off his Head. I leave you to make the Application. After all, I am willing to hope that you do not commit Sin out of Defiance to God and Religion, nor with Design to shew how impious and profane you dare to be ;

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(there would be dreadful Aggravations of your Crimes) but I rather think that you run into it through the Influence of bad Examples, the want of Consideration, the Strength of your Lusts and Passions, and the Power evil Habits have gotten over you: and therefore if you will only allow yourselves to think and reason upon the Case, I shall not despair of your listening to good Counsel. Suffer me then in the

Third and last Place, to exhort you by the most powerful Motives to amend your Lives, and follow *Cornelius's* excellent Example. And, 1st, Consider that it is appointed unto all Men once to die. Death may be your Portion very soon. Thousands are the Dangers that frail Mortality is exposed to, and the Gates of Death ever stand wide open to receive Passengers from the sorrowful Regions of this World. O how prepared then ought we all to be, who are liable to be snatched away in a Moment, and hurried down to the dark Chambers of the Grave! But your Case, my Friends, is generally more dangerous; and the Hazards you run, more perilous than those of other Men. You are not only liable to be swept away with Sicknes,

but

but to be hewn down by the Sword in War. Ye know not how soon the Trumpet may sound, and ye be called forth to the Battle. Your Lives will then be very precarious, and be exposed to a Thousand Accidents, each of which may put an End to your Days. This Consideration should weigh with you to lead good Lives, after the Example of *Cornelius*. For if you die (as Millions have done) in the Field of Battle, with all your Sins about you, your Case will be exceedingly deplorable: For then there will be no Time for Repentance, no Space for Prayers or Tears, no merciful GOD to take Pity or Compassion on you, no loving Redeemer to wash away your Sins in his Blood, and no guardian Angels to convey your Souls to the Habitations of just Men departed. Seeing then that Life (the Life of military Men especially) is very uncertain, *What is manner of Persons ought ye to be in all holy Conversation and Godliness?* Oh then be devout, and fear GOD, as good *Cornelius* did, and you will be in constant Readiness to die. Then, though you should be call-

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ed forth to Battle, like the gallant Son of *Jesse*, you will enter the Field with Courage¹⁶, hear the Din of War undisturbed, and with your Prayers and Arms, as *David* with his *smooth Stone*, smite and wound the Head of your Enemies; or if in the *Thunder of the Battle* it should be your Lot to be cast down, and to fall among the Slain, your Warfare will be but accomplished, and you only removed to celebrate an eternal Triumph in Heaven. O blessed Portion of every devout Soldier! He fights with Courage, dies in Peace, and lives in Glory.

2dly, Let the Consideration of the awful Day of *Judgment*, and the strict Account which you must then give of your Thoughts, Words, and Actions, prevail with

¹⁶ *When thou goest out to Battle against thine Enemies, and seest Horses and Chariots, and a People more than thou; be not afraid of them; for the Lord thy God is with thee.*

And it shall be when ye are come nigh unto the Battle that the Priest shall approach and speak unto the People;

And shall say unto them, Hear, O Israel! ye approach this Day unto Battle against your Enemies; let not your Hearts faint, fear not, and do not tremble, neither be ye terrified because of them.

For the Lord your God is he that goeth with you, to fight for you against your Enemies, to save you.
Deut. xx. 1, 2, 3, 4.

with you to amend your Lives, and imitate the excellent *Cornelius*. Be assured, my Friends, that a most impartial and solemn Time of Reckoning is hastening on, when all the World, and you among the rest, must appear before the Judgment-seat of Christ, to answer for the Deeds done in the Body. At that tremendous Time *the Books will be opened*, and all the Scenes of your whole Life be displayed in the open View of Men and Angels; then every wicked Thought of your Hearts, every wicked Word of your Mouths, and every wicked Work of your Hands will be brought to Light, and Judgment be passed upon you for them. Oh, my Friends, how will ye be able to stand in that fiery Time of Trial! what will a good Conscience be worth in that Day! when you, groaning for Anguish of Spirit, shall call for the Mountains to fall upon you, and the Hills to cover ¹⁷ you from the angry Face of that GOD whom you have blasphemed! How will you then wish, (but in vain) that you had lived a holy Life, like the pious *Cornelius*, and had trod in his devout Steps! My Brethren, I can as soon reach Heaven with my Hands, as tell you what amazing

Thoughts, what terrifying Reflections, and what universal Distress you will then feel, unless you amend your Lives, and prepare for the great and terrible Day of Judgment.

3dly, Let the serious Consideration of Hell Torments constrain you to repent, and live like the devout Cornelius. When the Judgment is over, and this last sad Sentence passed, *Depart from me ye Cursed, into everlasting Fire*^{**}, the Souls of the Damned will immediately be thrust into a Lake which burneth with Fire and Brimstone, where the Worm dieth not, and the Fire is not quenched. In this doleful Prison of Darkness and Despair, condemned Souls will be tormented with the Devil and his Angels, and every Part of them be racked and convulsed with the greatest Agony, and the sharpest Pain. The whorish and adulterous Eye will then be put out in utter Darkness: The Tongue that was used to Cursing, Swearing, and filthy Talking, will then be scorched up with tormenting Flames, and be denied a Drop of Water to cool its intolerable Heat: The Body, which used to be defiled with Drunkenness and Uncleanness, will be burned up as a Firebrand: And, what is still

still worse, though the Pleasures of Sin are but for a Season, yet the Punishments of it will be without End; ¹⁹ *For the Smoke of the Torment of the Damned ascends up* (saith the Scripture) *for ever and ever.* The Troubles of this Life are generally but for threescore Years and ten, or if they last to fourscore Years, yet then they descend with us to the Grave, and vex us no more: but the Torments of Hell are of a never-ending Duration, they out-last ten thousand Times ten thousand Ages: ²⁰ *And who, my Friends, can dwell with everlasting Burnings?* O be wise, and consider these amazing Truths, *that ye may flee from the Wrath to come.* Bid, from this Hour, a final Farewell to Swearing, Gaming, Drunkenness and Uncleanness: Be sober, be chaste, be temperate; keep holy the Sabbath-Day, flee Idleness and bad Company. Remember you are Christ's Soldiers, and were listed under his Banner at your Baptism; wherefore ²¹ *put on the whole Armour of GOD, that you may be able to stand against the wiles of the Devil.* Stand therefore, having your Loins girt about with Truth, and having on the Breast-plate of Righteousness; and your Feet shod with the

Preparation of the Gospel of Peace; above all taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked; and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of GOD.

4thly and lastly, Let the Consideration of the Joys of Heaven, and of that never-fading Crown of Glory, that is laid up and reserved for all faithful Soldiers of Jesus Christ, stir you up to lead godly Lives, after the Pattern of our good Centurion. Cornelius, my friends, fought a good Fight, and is now gone to receive his Reward, and is set down, with many Thousands of happy Spirits, in Paradise, waiting for Christ's second coming to judge the World, when he will²² receive a beautiful Crown from the Lord's Hand. And is it Matter of Joy or Grief to him, think ye, now, that his Life was holy and harmless? Surely, of Joy beyond Expression, since eternal Happiness is before him, and he only waits till the Judgment of the great Day, to take his Seat among Saints and Angels in the highest Heavens. O sweet Expectation! O delightful Prospect of glorious Things to come! Live ye the Life of this righteous Man, and your

²² *Wisdom v. 16.*

your latter End will be like his. The great Captain of your Salvation, Jesus Christ, is ascended up into Heaven, and set down on the Right Hand of his Father in the Throne of his Glory, to prepare Mansions of unspeakable Beauty and Splendor for all his devout Followers; where will be Seats for you, and Crowns of Glory for your Heads, if ye will but strive for the Victory, and triumph over your spiritual Enemies the *World, the Flesh, and the Devil*. Turn ye, turn ye then from your evil *Ways*, that ye may be delivered from the Gates of Hell, and be translated into the everlasting Kingdom of God's dear SON. The Arms of divine Mercy are still open to receive and embrace you; GOD willeth not the Death of Sinners, but had rather they should repent and be saved. Our Lord Jesus Christ is ready to own you, and wash you from your Sins in his own Blood; and the *Holy Ghost* continually maketh Intercession for you, with *Groanings* which cannot be uttered. Turn ye then from ²³ your evil *Ways*, for why will ye die in your Sins? And, that this wished-for Conversion from Satan unto GOD may be wrought in you effectually, accustom yourselves, I intreat you, to lift up your Hands and Hearts,

Hearts in frequent and fervent Supplications unto the Throne of Divine Grace, that He who alone can govern the unruly Wills and Affections of sinful Men, may turn the Bias of your Wills towards Godliness. O pray for Mercy, while Mercy is to be had; To day, while it is called To-day; or ever the Silver Cord of Life be loosed, or the golden Bowl be broken, or the Pitcher be broken at the Fountain, or the Wheel be broken at the Cistern, when the Dust shall return to the Earth as it was²⁵. Pray always with devout Cornelius. No Place is quite incommodious for this Duty, especially for that Part of it which is made up of short Ejaculations; for this may be performed when you walk by the Way, when you sit at Meat, when you lie down, and when you rise up²⁴. Be careful and constant likewise in resorting to the House of GOD, where you will hear His most holy Word read and preached to you, which will greatly help you forward in your Way to Heaven. It is necessary also to seek after proper Instruction concerning the Nature, End, and Benefits of the Sacrament of the Lord's Supper, and prepare yourselves accordingly for the worthy receiving thereof. And that ye may

²⁴ Eccles. xii. 6, 7.

²⁵ Deut. xi. 19.

may obtain a right Judgment of this most divine and heavenly Mystery, and of your Fitnes to be Partakers of it, consider well the Nature and Obligation of your Baptismal Vow; and the Covenant made between GOD and your Souls, when you were baptised into *Jesus Christ*, and made Members of his Church: Three Things were then promised and vowed in your Name; 1st, *That you should renounce the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the Flesh.* 2dly. *That you should believe all the Articles of the Christian Faith.* And, 3dly, *That you should keep God's holy Will and Commandments, and walk in the same all the Days of your Lives.* This now was your Covenant with God, and by this your Profession ye were at that Time properly listed Soldiers of *Jesus Christ*: and in Consequence of this, Almighty GOD then entered into Covenant with you, and made you very Members incorporate in the mystical Body of his dear Son, chose you for his own Children by Adoption, and gave you a Title to an Inheritance in Heaven. Now, do you remember this Covenant? Do you live suitable to your Engagement? Do you repent you truly of

of the several Breaches of your baptismal Vow, and are you sensible that you forfeit all these glorious Privileges of being in *Christ*, in GOD, and in the Way to Heaven, as often as you sin wilfully? And do you repent, believe and obey the Gospel? If so, you are rightly qualified and prepared to receive *Christ's* Body and Blood in the Holy Sacrament of the Lord's Supper. And further, without *Repentance*, *Faith*, and *Obedience*, which are the main Articles of your baptismal Covenant, it is impossible that you should please GOD, or be meet to go to the Table of the Lord.

To conclude; Meditate often, *my dear Friends*, on the vast and exceeding great Glory of the celestial World. You have noble Opportunities for this most profitable as well as pious Exercise, when you are upon Guard, in the silent and solemn Season of the Night; when a *deep Sleep bath taken bold of Men*, and every Thing round about you is *still* and *awful*. Then may you undisturbedly lift up your Eyes unto the bright and shining Firmament of Heaven, and devoutly worship GOD, who dwells there in Majesty and great Glory: And reflect how agreeably the blessed Inhabitants of the World above are employed, while we, distressed Pilgrims

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Pilgrims below, like benighted Travellers, are stumbling in dark Ways, through the howling Wilderness of this World. Such wise and holy Thoughts will deaden your Affections to, and wean them from earthly Things; will blunt the Edge of Temptations, and strengthen you against the Wiles of the Devil. Finally, they will greatly sweeten the Fatigues and Toils of your present Allotment in the World, and dispose you to bear up with *Courage* and *Chearfulness* under all the Difficulties and Uneasinesses that attend it: Whilst through Patience and Comfort of God's Promises, you can reflect, that all your *Watchings*, *Labours*, and *Pains*, which in the Order of Providence you undergo, for the Service of your King and Country, may, in the End, turn to your own great and everlasting Good: And that your very Want of Ease, Riches, and Happiness, in this World, may, through Submission and Resignation to the Will of God, become so many glorious Preparatives for Rest, Honour, and Felicity in the World to come. Be advised then to receive with Meekness these Words of Counsel and Exhortation; which I the more earnestly beseech you to do, because I may never have another Opportunity

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portunity of speaking to you in this manner*. You are to be stationed soon in another Place; and, considering the many Casualties of this uncertain Life, we may not behold one another's Faces again in this publick Manner, till we all appear before the Judgment-Seat of *Christ*: And, Oh! what a dreadful Appearance will that be, unless you now give heed to my Advice, and ²⁶ bring forth *Fruits meet for Repentance*; for I must then turn your Accuser, and be there as a *swift Witness* against you, and testify that I warned you to *flee from the Wrath to come*, and you set at nought all my *Counsel*, and would none of my *Reproof*²⁷: But, my Brethren, I would still hope better *Things* of you, and *Things* that accompany *Salvation*, though I thus speak²⁸.

And now I shut up all, with an humble Request to those Gentlemen, who fill and adorn the high and superior Posts of the Army.

“ GENTLEMEN,

“ It is your Ambition and Aim to have
“ your Men in good Order, comely Array,
“ and manly Discipline; you instruct them
“ in the Arts of War, train them up for
“ martial Achievements and noble Ex-

“ ploits,

* This Sermon was preached in the Tower-Chapel, before the Second Regiment of Foot-Guards, on their leaving the Garrison.

²⁶ Matt. iii. 8.

²⁷ Prov. i. 30.

²⁸ Heb. vi. 9.

“ ploits, and awe them to respect *You*, and
“ to honour the KING. In this ye do well;
“ but I trust you do not stop here. *You*,
“ *Gentlemen*, know your Duty; yet, I am
“ confident, you will freely give me Leave
“ to remind you of this important Branch
“ of it, the keeping a strict Watch over the
“ moral Behaviour of the Soldiers that are
“ under you: The pious Captain *Cornelius*
“ stooped to this Employ, who (we are
“ told) had a devout Soldier that attended
“ him; and whose Goodness, we may
“ suppose, was in a great Measure owing
“ to the Captain’s shining Example, and
“ virtuous Conversation. May this truly
“ brave and noble Centurion be your Pat-
“ tern: may you, *Gentlemen*, tread in the
“ Steps of this illustrious Warrior, and
“ engage your Inferiors to be wise and
“ good by your Commands and Exam-
“ ples. It is scarce imaginable what Glory
“ might be given to God, what Success to
“ the Enterprizes of an Army, and what
“ Comfort would accrue to the Minds of
“ such a *General* and other *Officers*, who
“ took strict Care to suppress the Vices
“ of those under their Command; parti-
“ cularly, the horrid Impiety of profane
“ Swearing and Cursing, which, as a
“ great *Duke* once told his *Soldiers*, is a
“ Sin,

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“ Sin that has the least Temptation, and
“ is of the most heavy Guilt. To which,
“ as Soldiers are too often very subject,
“ so, being committed openly, and there-
“ by made liable to Observation, may be
“ easily punished and suppressed. The
“ mere Frowns of Officers would do much
“ towards it, but the constant Resent-
“ ment of it would do it more, and a ge-
“ neral Punishment of it, most effectually.
“ All this, Gentlemen, being considered,
“ you will be induced, I hope, to vindi-
“ cate the much injured Honour of your
“ God, by using your utmost Efforts to
“ put a Stop to this monstrous Sin; which
“ if you do, and strive to excel in the
“ other Parts of your Duty to God and
“ your Neighbours, you will reap the
“ blessed Comforts of so doing, even in
“ this Life; and when your Warfare is ac-
“ complished here upon Earth, you will be
“ preferred in the noble Army of the
“ LORD of Hosts, and celebrate an eternal
“ Triumph in the Kingdom of Heaven.

*Which God of his infinite Mercy grant,
through the All-sufficient Merits of the
Great Captain of our Salvation, JESUS
CHRIST, who with the Father and
the Holy Spirit, liveth and reigneth, ever
One God World without End. Amen.*

PIOUS

PIOUS EJACULATIONS;

Taken out of the Book of PSALMS.

For Pardon of Sin.

HAVE Mercy upon me, O GOD, after thy great Goodness: according to the Multitude of thy Mercies do away mine Offences.

Wash me thoroughly from my Wickedness; and cleanse me from my Sin.

Turn thy Face from my Sins: and put out all my Misdeeds.

My Misdeeds prevail against me: O be thou merciful unto my Sins.

Turn thee, O LORD, and deliver my Soul: O save me, for thy Mercy's Sake.

For Grace.

TEACH me to do the Thing that pleaseth thee: for thou art my GOD.

Teach me thy Way, O LORD, and I will walk in thy Truth: O knit my Heart unto thee, that I may fear thy Name.

Make me a clean Heart, O GOD, and renew a right Spirit within me.

Turn away mine Eyes, lest they behold Vanity, and quicken thou me in thy Way.

Who can tell how oft he offendeth? O cleanse thou me from my secret Faults!

Keep thy Servant also from presumptuous Sins, lest they get the Dominion over me: so shall I be undefiled and innocent from great Offences.

*A PRAYER, taken out of the Holy Scriptures, against
Swearing, Lying, and Evil-speaking.*

O LOR D, who art a GOD of TRUTH, and without Iniquity; set a Watch before my Mouth, and put thy Fear in my Heart, that I never profane the Name of my GOD, nor swear by it falsely, nor take thy Name in vain (1). Deliver my Soul, O LOR D, from lying Lips, and from a deceitful Tongue (2). Defend me from an Heart that deviseth wicked Imaginations; a false Witness; and him that soweth Discord among Brethren (3). Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking, be put away from me, with all Malice; that I do no Evil to my Neighbour, nor slander my Neighbour (4). Grant this, I beseech thee, O LOR D, for the Sake of JESUS CHRIST.

For Temperance, Chastity, and Modesty.

O *Most bountiful God, who givest Food to all Flesh; whose Mercy endureth for ever (5): Grant that whether I eat or drink, or whatever I do, I may do all to thy Glory (6).*

Teach me, O LOR D, to live soberly in this present World, as not abusing it (7).

To take heed to myself, lest at any Time my Heart be overcharged with Surfeiting and Drunkenness (8).

Keep me from Excess of Wine, Revellings, and Banquetings; and from those who think it

(1) Deut. xxxiii. 4. Psal. cxli. 3. Jer. xxxiii. 40. Levit. xix. 12. Exod. xx. 7. (2) Psal. cxx. 2. (3) Prov. vi. 18, 19. (4) Eph. iv. 31. Mat. xv. 3. (5) Psal. xxxvi. 25. (6) I Cor. x. 31. (7) Tit. ii. 12. 1 Cor. viii. 31. (8) Isa. xliii. 34. strange

strange that I run not with them to the same Excess of Riot (1).

Cleanse me from all Filthiness of Flesh and Spirit, that I may perfect Holiness in the Fear of thee, my GOD; and keep myself unspotted from the World (2).

Let not the Greediness of the Belly, nor Lust of the Flesh, take hold of me; and give not over thy Servant unto an impudent Mind (3).

As our Body is the Temple of the Holy Ghost which is in us, which we have of thee our God, and we are not our own, but are bought with a Price; Grant therefore that I may glorify thee in my Body, and in my Spirit, which are thine (4).

That having clean Hands, and a pure Heart, and leading an uncorrupt Life, I may receive a Blessing from thee, the GOD of my Salvation, through JESUS CHRIST. Amen (5).

A HYMN of Praise, taken out of Psalm xviii.
New Version.

1 NO Change of Times shall ever shock
My firm Affection, Lord, to thee;
For thou hast always been my Rock,
A Fortress and Defence to me.

2 Thou my Deliv'ret art, my GOD,
My Trust is in thy mighty Pow'r;
Thou art my Shield from Eoes abroad,
At Home my Safeguard and my Tow'r.

(1) 1 Pet. iii. 4. (2) 2 Cor. vii. 1. James i. 27. (3) Eccl. xxiii. 6. (4) 2 Cor. vi. 19, 20. (5) Psal. xxiv. 4. Psal. v. 2. Psal. xxiv. 5.

3 To thee I will address my Pray'r,
(To whom all Praise we justly owe)
So shall I by thy watchful Care,
Be guarded from my treach'rous Foe.

4 'Tis GOD that girds my Armour on,
And all my just Designs fulfils :
Through him my Feet can swiftly run,
And nimbly climb the steepest Hills.

5 Lessons of War from him I take,
And manly Weapons learn to wield ;
Strong Bows of Steel with Ease I break,
Forc'd by my stronger Arms to yield.

6 On his firm Succour I rely'd,
And did o'er num'rous Foes prevail :
Nor fear'd, whilst he was on my Side,
The best defended Walls to scale.

7 For GOD's Designs shall still succeed :
His Word will bear the utmost Test :
He's a strong Shield to all that need,
And on his sure Protection rest.

8 Who then deserves to be ador'd,
But GOD, on whom my Hopes depend !
Or who, except the mighty LORD,
Can with resistless Pow'r defend ?

9 Let the eternal LORD be prais'd,
The Rock on whose Defence I rest ;
O'er highest Heav'n's his Name be rais'd,
Who me with his salvation blest.

10 " GOD to his King Deliv'rance sends,
" Shews his Anointed signal Grace :
" His Mercy evermore extends
" To David and his promis'd Race."



